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HOMEWORK FOR CHRISTIANS

**Preparing For
Jewish-Christian
Dialogue**

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TABLE OF CONTENTS

Preface

Filling In the Blank Pages.....	p. 1
Session One: How Christians Define Themselves Favorably and Jews Unfavorably.....	p. 3
Session Two: The Relationship Between Attempts by Christians to Convert Jews and the Agelong Persecution of Jews	p. 10
Session Three: The Crucifixion—Why the “Deicide” Question is so Crucial for Jews.....	p. 16
Session Four: What Is the Meaning of Anti-Semitism?	p. 22
Session Five: The Situation in the United States Today.....	p. 25
Appendix	p. 33

PREFACE

Protestant, Roman Catholic, and Orthodox Christians are in some sense products of their common and diverse histories. In order to transcend the limitations imposed on them by these histories, all must come to terms with them. In establishing a new relationship to Jews—a perennial minority within Christendom—Christians of all persuasions must understand and to some degree internalize experiences of Jews living in a “Christian world.”

This booklet attempts to state the issues and describe the events which compose those portions of Christian history which have involved—and still involve—Jews. It is written to be studied by Christians of any creed or denomination as part of the necessary process of preparing for Jewish-Christian dialogue. Laymen, as well as clergy, will hopefully profit from its use. It may also be read by Jews who wish to keep informed of what their prospective partners in dialogue are studying, and in special cases may be used by unusually well-informed Christians and Jews meeting jointly. Primarily, however, it is a study guide for small groups of Catholics, Protestants, and Orthodox Christians who plan to discuss its contents regularly over a period of time.

The student or reader should be warned that what is recorded here is not the whole of Christian history, even in relation to Jews. It is but part of that story and should not be taken for the whole of it. Neither should the reader conclude that this account describes what Christianity is all about. Above all, it must not be mistaken for anti-Christian polemic. Self-criticism is part of the Judeo-Christian heritage, and this right of self-scrutiny must be exercised if Christians are to shed light on the new pathways in which Jews and Christians are to walk now and in the days ahead.

Since the intent of this enterprise is to enable Jewish-

Christian dialogue to begin from the Christian side, it should generate much agonizing internal dialogue. Not all that is said here will be entirely new to some Christians, yet it may shock others. Let it be said that it is to the credit of Christians that they willingly subject themselves to this painful process of preparation.

This booklet is one in a series intended to prepare and involve Jews and Christians in the dialogic process. A first booklet, *The Meaning and Conduct of Dialogue*, describes what dialogue is, what it is not, what it accomplishes, and how to set up dialogue groups. This should be consulted before launching any of the sessions. Another publication in this series is addressed primarily to Jews, just as this one is addressed primarily to Christians. Future booklets will be devoted to the perennial religious and historical questions which Jews and Christians may find profitable to explore in concert.

In the early part of the text, three books (one by a Catholic, another by a Jew, and the third by a Protestant) are listed as resource materials. Participants who wish to pursue this subject in greater depth or find answers to specific questions will find these books indispensable. References to other sources are also made from time to time in the text, and copies of these may be purchased for individual or group use as seems desirable.

The following pages provide for five sessions, although the serious pursuit of the subject matter may unearth unexplored territory that will require additional meetings. It may be wise to have at least one person who is particularly knowledgeable in this field to conduct or supervise the sessions. This person could be a clergyman (Protestant, Catholic, or Orthodox), a professor at a college, university or seminary, or a human-relations expert. The moderator or resource person should be familiar with the three listed resource books. Occasionally a layman can be persuaded to preside—one who is either already prepared or willing to prepare himself for this role. Some groups, however, may wish to explore the material together and read assignments in the recommended books without benefit of moderators, teachers, or resource persons.

HOMEWORK FOR CHRISTIANS

Filling In the Blank Pages

When Jews and Christians talk together of what most deeply concerns them both, it often becomes apparent that there is a barrier of misunderstanding between them which, to some extent, springs from the Christian's lack of awareness of the tragic life of the Jews within the history of Christendom, and also partly because the Christian is not aware of the ways in which "bits of Christian teaching" have become imbued with an anti-Jewish animus.

The Jew recalls this long history with vividness, while the average Christian knows little or nothing of it. There are many "blank pages" in the Christian's mind that in the Jew's mind are indelibly inscribed. Preparation for dialogue requires that Christians "fill in" these blank pages.

The filling in of the blank pages will be advantageous to the Christian in many ways:

a) He will be led to rethink what is essential to his faith and what contradicts it, and thus to a more faithful and responsible expression of it.

b) He will more easily discern within himself the ambiguous ideas about Judaism and the ambivalent feelings about Jews which even the best intentioned Christian unconsciously expresses when discussing Scripture or such themes as law and gospel, the crucifixion, faith and works, chosenness, the divine judgment and mercy, or salvation from sin.

c) In the process of understanding "Christian" anti-Semitism (truly a contradiction of terms), he will come

to understand how the history of Jewish-Christian relationships has had an adverse effect on the Christian perception of Judaism, as well as an adverse effect on the Jewish perception of Christianity.

d) He will be able to perceive how the synagogue has partially preserved within itself a heritage once possessed by Christians and which, now recoverable, can enrich Christian life and thought.

e) He will be able to acknowledge Christianity's indebtedness to Judaism, despite the Church's repeated attempts to "de-Judaize" itself.

f) He will see more clearly the meaning of anti-Semitism and how it threatens the very heart of the Christian's faith.

The following resource materials are recommended reading for filling in the blank pages:

Edward H. Flannery, *The Anguish of the Jews*, New York: Macmillan, 1965 (paperback) \$1.25. (A Roman Catholic view)

Jules Isaac, *The Teaching of Contempt*, New York: Holt, Rinehart and Winston, 1965 (hardcover) \$4.00 (A Jewish view)

Jakob Jocz, *The Jewish People and Jesus Christ*,* London: SPCK, 1954 (hardcover) \$4.00 (Protestant view)

* If unavailable, substitute Hannah Vogt, *The Jews: A Chronicle for Christian Conscience*, New York: Association Press, (hardcover), 1967. \$4.50.

SESSION ONE: How Christians Define Themselves Favorably and the Jews Unfavorably.

A noble Christian spokesman, in the presence of both Jews and Christians, recently said, "Deep within even the best Christians there lies a latent anti-Jewish feeling," adding, "I feel it in myself."

This confession leads one to ask whether there are, in the history of Christianity, any teachings or actions which could account for Christian anti-Semitism. The causes of anti-Semitism are undoubtedly complex, and are not all to be laid at the door of the churches or of Christians. But in order to uncover some causes the Christians must undergo what Fr. Edward H. Flannery has called "a historical psycho-analysis," a painful process which this session initiates.

The first Christian church was entirely Jewish, its members (including some priests and Pharisees) attended both synagogue and temple. Its sole scriptures were the Hebrew Bible (our Old Testament). It was the Jerusalem Jewish followers of the Nazarene who decided to take the Gospel to the Gentiles and, under the conviction that the Messianic Age had begun, to reinterpret the function of "the Law" (Torah) for the inclusion of Gentiles into the universal Israel.

Thus some Jews of the first century believed that in Jesus the Messiah had come, and other Jews believed that the Messiah had not yet come. Their consequent differences in interpreting the Torah led to conflicts which resulted in some persecution of the primitive church by certain synagogues. Paul the apostle had once been among this small group of

partisans which sought to destroy the Christian sect. Among Jews who opposed this persecution was the famous Pharisee Gamaliel the Elder who, as the leader of the Pharisees, sought to protect Christians.

But the Jewish Christians, unlike other Jews, abandoned Jerusalem at the beginning of the Jewish-Roman War, refusing to defend it. Those Pharisees who survived the destruction of Jerusalem and the Temple established headquarters at Yabneh, with a school and council (Sanhedrin). Here was preserved the oral "tradition of the Elders," later to be compiled as the Talmud. Thus the schism between two Hebraic religious communities—the Jewish-Christians and the Jewish Pharisees—widened.¹

Eventually the synagogue expelled the Jewish Christians, and the Gentile-Christian churches later did the same thing by declaring the Jewish-Christians heretical.² These events are too complex to describe briefly, but were part of a complex process of "de-Judaizing," a non-Biblical word invented by Biblical scholars originally to describe the Apostle Paul's interpretation of the Law as contrasted with the view of "the circumcision party" within the church. In point of fact, however, the real and tragic "de-Judaizing" of Christianity began as a result of the non-Hebraic heritage and anti-Jewish prejudices that many Gentiles brought into the church from pagan backgrounds. These persons carried with them ideas and ways of thinking foreign to Biblical writers and the apostles.

After the period of the Great Separation between church and synagogue, the church accelerated the process of de-Judaizing itself by self-definition. The gentile Christian, in defining himself and the church, in effect also defined Jews and synagogue; he defined himself and the church favorably and the Jews and synagogue unfavorably. (This process was naturally reciprocated on the Jewish side.)

Since both Christians and Jews had a common scripture (the Old Testament), Christians defined both Christians and Jews first of all by making a highly selective and invidious use of Scripture, and secondly, by unconsciously introducing

pagan attitudes and ideas into the interpretation of the scriptural text.

The Christian found in the Old Testament promises, blessings, and benedictions which he reserved exclusively for himself. The dire predictions, judgments, and warnings he assigned to the Jews. The heroes, the faithful, the courageous he claimed for the church; the villains, the unfaithful, the apostates he regarded as belonging to the synagogue. More broadly, the Jews, who were once Israel, were now not considered to be Israel; the Jews, once the accepted of God, were now seen as rejected. The Jewish Law, once valid, was judged as no longer valid. Once within the pale of salvation, the Jews now stood outside it.

By means of this selective thinking, Christians began to define themselves so positively (and the Jews so negatively) as to escape the prophetic warnings; they lost the Biblical sense of the actual and potential judgment of God upon themselves and the churches; they claimed God's mercy and grace for themselves alone. In this manner they shielded themselves against the biting and redemptive edge of the Biblical insights and, instead, used the Old Testament as a bulwark of self-justification.

In defining themselves over against Judaism, later Christians also misused the New Testament. They read the New Testament in a *non-Jewish context*, and used it as an anti-Jewish polemic. Every episode and teaching was seen as either being an opposition of Jews to Christians, or of Christians to Jews. Even the conflicts of Jesus with the Pharisees, and those between parties within the Jewish-Christian Church, were made to look more like conflicts between gentiles and Jews.³

The adverse effect this process of Christian self-definition had was manifold. It erected new barriers between Jews and Christians. It made continuous reform of the churches difficult if not impossible. It stilled in the Christian conscience those voices that were sensitive to injustice, making it possible for persons who called themselves Christians to inflict injustice with good conscience. Historically, the sum of it was that the Christian held an idealized picture of himself and a negatively

stereotyped image of Jews and Judaism. Therefore, the Christian, called by Jesus to be the victim, instead became the oppressor when he gained power.

When Christianity was made the official religion of the Roman Empire by Constantine, the Jews became the only minority religious group to survive among Christians, the pagan religions being absorbed into the Church. But by that time the de-Judaizing tendency in regard to doctrine had hardened and the anti-Jewish attitudes had become formulated into a tradition of "teachings" about Jews.

These teachings about Jews were succinctly summed up and refuted by the late Jewish historian, Jules Isaac, under three main headings: 1. That Jews were dispersed as a divine punishment for the crucifixion and their supposed rejection of Jesus. 2. That Judaism in the time of Jesus was degenerate. 3. That Jews were a "deicide race" living under a "curse."⁴

These concepts were to provide endless ammunition for use by Christians against Jews in every generation, including our own. This "theological embroidery" (not authentic Christian doctrine), as Roman Catholic Gregory Baum calls it, initiated and also justified the social conditions under which Jews had to live. Shame, hurt, and humiliation were heaped upon them. Thus what Isaac terms "the teaching of contempt" flowed from and fed into the "system of degradation" forced on Jews.

The extent and brutality of this degradation will be the subject of other sessions, but the general nature of "the teachings" can be illustrated by the art of the Middle Ages. The Jew is always depicted as a demonic figure, complete with horns, a tail, hoofs and claws, hairy arms, and evil features. The Jew was the companion of and the agent of Satan. Around him were grouped other evil spirits, pigs, grotesque figures, and repulsive animals.⁵

The verbal picture of the Jews in the sermons and literature of this period reflected these same elements, adding others: the Jew as a blasphemer, an evil magician, a money-mad victimizer of the poor, a disease-carrier and water-poisoner, a possessor of knowledge so esoteric that he could

wreak curses and havoc on mankind, a conspirator against Christianity and humanity, and a killer of God. In brief, the Jew was a demon, not a human person.

Perceptive Christians of today should recall, however, that Medieval Christians were mostly illiterate, many were barbarian in cultural heritage, and, because almost all they knew about Jews came from sermons, mystery and morality plays, folklore, rumor, and traditional ideas repeated in the home or among friends, there was little or nothing (except the abstract Christian teaching of love of neighbor and of enemy) to counteract these adverse images. The Medieval mind was superstitious and credulous. In it the teaching of contempt reached its darkest depths, and has its continuing effects today. Anti-Semitism is not just an ancient story.

Some Jewish and Christian scholars attribute the roots of this shameful hatred of the Jews to the New Testament. James Parkes contends that the New Testament reflects the bitterness between the church and synagogue during the period of "the Great Separation."⁶ The pejorative use of the term "the Jews" in the Gospel of John, and other passages, seems to condemn Jews explicitly.

While some Christians (such as Protestant A. Roy Eckardt and Roman Catholic Rosemary Reuther) believe that Christians should admit the anti-Semitic character of certain New Testament utterances, others maintain that these passages are misunderstood and misused. The Yale Intergroup Study found no present relationship between scriptural sources and favorable or unfavorable images of Jews. The image of the Jew "is created more or less independently of scripture" and is apparently influenced by "extra-Biblical factors."⁷ The influence of unreconstructed *traditions* of teachings about Jews ("bad history" combined with "bad exegesis and theology") is discernable in modern anti-Jewish polemic.

A caution should be expressed here. In present day Christian teaching there are potent antidotes to anti-Semitism as well. Neither Christians nor Jews should regard all or even most Christian thinking as anti-Jewish. Among its more positive thrusts is the increasingly wide utilization of Old

Testament modes of looking at life. When the Old Testament is treated as containing a vital message of its own, one which is in fact *presupposed* by New Testament writers (since the Old Testament was the Scripture of the New Testament church), and when the events of the New Testament are viewed within their original Jewish cultural environment, a recovery of the "Jewish roots of the Christian faith" begins to take place and New Testament events and teachings are put in proper perspective.

In short, these understandings and *perspectives* Christians bring to the Scriptures and the *use* they make of them are indeed crucial for the future of the church and Jewish-Christian relations—for good or for evil.

It is possible, for example, for Christians to use the New Testament to bolster the human tendency to self-righteousness and pride, to keep alive pet prejudices and hatreds, or, conversely, to use it for self-understanding, self-examination, repentance, confession, and renewed faith. The stinging words of Jesus in the 23rd chapter of Matthew can be used to blame Jews and other outsiders and to keep intact our smug complacencies and hypocrisies. But if Scripture is intended to be "a mirror" (Luther's apt phrase) of ourselves—even of the Christian at his best—then even the woes pronounced on the Pharisees will serve as an occasion to examine how we churchmen now do the same things Jesus criticized in his day. Examination of self, church, and one's own nation, will result from this use of Scripture, not anti-Jewish polemic. So utilized, rather than satisfying the Christian's desire for self-righteousness, the Scriptures will help us to confess, "God, be merciful to me a sinner" (Luke 18:13).

Furthermore, the Christian doctrine of man's sinfulness should lead us to use the Bible to increase self-understanding and humility, to move us to continual repentance and forgiveness, and to place our trust, not in our own righteousness, but in the righteousness of God who judges and redeems us (and with which we must not confuse our own goodness). A fuller explanation of how American Protestants make such invidious or anti-prejudicial use of Jesus' strictures against the Phari-

sees, for example, is available in a pamphlet entitled "Christian Education and the Image of the Pharisees."⁸ This article could be made the basis for a discussion on the antidotes to anti-Semitism.

Questions for discussion:

- a) What images and impressions do we have of Jews? Of ourselves? Do these square with Jews and Christians as they actually are—or are they perverted or idealized images, theological abstractions, or exegetical myths?
- b) How did these "teachings of contempt" for the Jews destroy the Christians' and the churches' Biblical understanding of Christianity and how Christians should live with people?
- c) In view of the churches' connection with anti-Semitism, what do you think Christians should say to Jews before inviting them to dialogue?
- d) Has the "de-Judaizing" of Christianity been carried to an extreme by the churches? What forms does it take?

SESSION TWO: The Relationship Between Attempts by Christians to Convert Jews and the Agelong Persecution of Jews.

Almost up to modern times, Jews knew that attempts to convert them to Christianity were a prelude to an attempt to exterminate them. "Extermination" might mean death, coerced "conversion," forcible baptisms, or exile.

Certain historical facts about conversionist attempts that are well known to Jews are apparently not well known, or at least, not often acknowledged, in the literature of the churches. Among the most prominent of these facts are the following:

a) Destruction of Jews usually followed or accompanied attempts to convert them. Failures by Christians in their conversionist efforts usually resulted in renewed persecution of Jews after periods of comparative calm.

b) The practice of the Jewish religion was considered an affront to Christianity and a stiff-necked defiance of the church. Stern measures—including forced baptism, compulsory sermons, and restrictions on liberty—were often imposed in consequence.

c) Jews were proscribed by law from proselyting among Christians, yet they were also forbidden by law to place an obstacle in the way of a Jew's conversion to the Christian faith. One attempt on the part of the Jewish community to prevent some of their number from being proselyted led to a massacre at Frankfort in A.D. 1241.

d) The pressure on Jews to become Christians resulted in a great number of forced conversions. This brought them under the power of the Inquisition, which tried "relapsed

Jews" and turned them over to the legal authorities for punishment.

e) As the dominant power group, Christians usually made conversion to Christianity the condition for exemption from the disabilities generally visited upon Jews.

f) Genuine, i.e. unforced, converts to Christianity often took on the color of the anti-Judaism of the dominant culture and in many cases proved to be a source of great suffering for the Jew. Some Christians were only too willing to believe anything derogatory about Jews, and these converts often gained prominence by turning "informer," inventing tales to fit the fears of Christians regarding Jewish perfidy in order to win their confidence. Some of the Inquisitors were the offspring of converted Jews. It must be remembered, of course, that this was not the whole story. Many Jews became Christians out of sincere conviction, and some of them were brave defenders of Jews.⁹

When Christians failed to convert Jews, they often turned on them with great hatred. It is a human reaction when frustrated to resort to aggression, and this reaction is by no means limited to Christians.

Martin Luther, at the beginning of the Reformation, saw that Jews had been maltreated, and expected that if they were shown kindness they would become Christians. When they did not, he published and circulated anti-Semitic venom, which centuries later was potent enough to be used by the Nazis to persuade Christians to accept anti-Jewish measures.

In the Middle Ages, one form of mission was the "disputation," the Jews being summoned to debate Christianity and Judaism.¹⁰ One such debate over the contents of the Talmud in Paris in 1240 resulted in the burning of twenty-four wagonloads of the Talmud. In the same period in Germany, the Archbishop of Cologne summoned Jewish leaders to a disputation about Jewish beliefs about Jesus, resulting in the wholesale expulsion of Jews from the lower Rhine valley. In thirteenth century Spain, some Christians convinced the king to summon the Jews to debate the truth of the Christian religion with Christian clergy. Rabbi Moses Nachmanides was chosen

by his peers to represent them. Nachmanides was respectful of Christianity but explained why he could not accept its tenets. After three days of debate, the king declared Nachmanides the winner, but the angry clergy managed to have the Rabbi sent into exile because he published an account of the proceedings. As a result of a long series of disputations conducted at Tortosa in 1413, Jews were forbidden to study the Talmud and were forced to submit to gross indignities.

The tragic consequences of the disputation is one reason why today some Jews are wary of dialoguing with Christians, especially on theological matters. Orthodox Jews in particular are afraid that the Christian has only a missionizing intent in the dialogue, and that ill consequences will flow for Jews from the conduct of it.

Another shameful practice of Christians, especially from the 9th to the 19th centuries, was to compel Jews to listen to Christian sermons. The intent of the sermons was to convert Jews; the method was accusatory. Clergy were sent into the synagogues on the Jewish Sabbath to instruct Jews in Christian doctrine, accompanied by Christian mobs intent on discouraging Jewish resistance. When Jews resisted, violence would break out at the spot, or in other cases the synagogue would be burned down (as in Magona, Minorca, in 418 A.D.) and the Jews forcibly "converted" *en masse*.

Jewish insistence on the maintenance of their own faith, despite attempts to convert them, often resulted in the civil authorities' giving the Jews an unpleasant choice, as the following examples demonstrate.

King Sisebut (612-21 A.D.) of Spain, failing in enforcing all of the anti-Jewish laws of the Visigoth period, issued an ultimatum to the Jews: submit to baptism or be exiled. Some reports listed the forced baptisms at 90,000, the remaining Jews choosing exile and the confiscation of their property. The fourth Council of Toledo (636 A.D.) discouraged forced baptisms, but also ruled that those forceably baptized must remain Christians and that Jewish children baptized without their parents' consent be taken from their parents, and brought up by Christians. (Even some Jewish children rescued by

European Christians from the Nazis during World War II were baptized as Christians and not permitted to be returned to their Jewish parents.)

While most rulers in parts of Visigoth Spain banished Jews, forcibly baptized them, or forbade them to practice their religion, their successors sometimes altered such practices (e.g., permitting Jews to "lapse" from Christianity to Judaism), only to have the next rulers return to the former persecutions. Flogging, torture, and even death by burning and stoning were prescribed for practicing Jews after 655 A.D. and, under King Erwig (680-87), even converted Jews were subjected to constant harrassment, humiliation, and punishment.

When the Muslims overran Spain in the 11th Century, Jews welcomed the conquerors as liberators. The war between Christians and Muslims enabled both antagonists to treat Jews civilly, and Christian rulers protected the Jewish people. A great period of learning and Jewish culture sprang up in Spain, lasting three centuries, an era Jews look back to as "the Golden Age." When the Muslims were victors over Christians, they, too, continued this policy of tolerance. The Jewish poet, Judah Halevi, and the Jewish scholar, Maimonides, lived, wrote, and taught during this period. For a time, even in northern Spain where Christians ruled, the Jews lived in peace with their neighbors (some holding public office) while in such other countries as France, Germany, Italy, and England, Jews were being robbed, flogged, relegated to ghettos, forced to wear yellow badges, and, at times, massacred.

But with the return of complete Christian control of Spain, the tide again turned against Jews. The rulers and clergy sought to destroy them by forced conversion or death, or, falling short of either, by banishment. In 1391 A.D., more than seventy Jewish communities were wiped out by Christian mobs, headed by archdeacon Ferrand Martinez of Seville, resulting in over 50,000 deaths and more than 160,000 forced baptisms.

The irony of forced conversions, however, was that it made inevitable the Spanish Inquisition. The *conversos* were

naturally suspected of being crypto-Jews (Jews disguised as Christians). Moreover, the Jews who openly practiced Judaism were increasingly feared by the church as tempting the *conversos* to return to the synagogue. Most of the so-called "new Christians" were secret Jews and were called "Marranos" (literally pigs), despised by Christians for suspected unfaithfulness and by faithful Jews for their supposed apostasy.

It seemed important, therefore, to gentile churchmen, to be able to identify "Marranos" (many of whose offspring had become full-fledged Christians) in order to "protect" Christians from becoming "Judaized." Persecutions against the Marranos culminated in a burst of massacres about the year 1473.

The Spanish Inquisition was finally established to deal with heretics, the principal object being the detection and punishment of Marranos. Pope Sixtus IV in 1480 granted the Dominicans the right to conduct an inquisition, with Torquemada appointed Inquisitor General in 1483. A long list of criteria for determining who was a "secret Jew" was drawn up—such as a smokeless chimney on Friday night, not wearing one's best clothes on Sunday, not being seen eating pork, or failing to recite the Lord's Prayer during church service. Tortures to obtain confessions of heresy, confiscation of the heretic's property, and the public ceremonies called *autos da fé* followed. An *auto da fé* was "an act of faith" by the civic rulers in publically condemning heretics and burning them at the stake—a "ceremony" that was to spread from Spain through Portugal and into Latin America and South America. Faithful Jews and the Marranos were drawn closer together because of this persecution, and under almost any pretext, many non-Marranos Jews were haled before the Inquisitors.

The situation created in Spain by forced conversions resulted in the expulsion of all Jews and Marranos in 1492 (all who remained were under penalty of death). While many Jews went into the Low Countries, most escaped into Portugal, where civil authorities forced their children to be baptized, and where adult Jews were largely slaughtered or forcibly

dragged to the baptismal font to be made "Christians." In this way, a new group of Marranos was created. They were more hated and held under greater suspicion than were the Spanish Marranos, and therefore, treated more cruelly. Some Marranos have allegedly been discovered in parts of Portugal and South America even in our own century.

Questions for discussion:

- a) Although most American Christians might be willing to assert that any religious minority has the right to exist, do you think that many Christians have mental reservations about the right of Judaism, or of Jews, as a people, to exist?
- b) Granting that missionizing is a legitimate Christian attempt to share the benefits of the Gospel, can you understand why Jews are so fearful of Christian attempts to convert them?
- c) How does selecting the Jews as a special target for conversion (e.g., establishing special missions to Jews) make the Jews vulnerable to attack from the Christian side—as "stiff-necked," "unbelieving," etc.?
- d) Could dialogue between Jews and Christians result in a further hatred of Jews by Christians? How? Is it proper for Christians to engage in dialogue with the hope that dialogue will result in "softening up" the Jews for conversion, or to regard dialogue as a subtle means of converting them?
- e) Does the existence of the synagogue today alongside the church signify that God has some intention for Jews that the Christians must attempt to discern? Is there a place for "historic Israel" in God's economy?

SESSION THREE: The Crucifixion—Why the “Deicide” Question Is So Crucial for Jews.

Why is it that the cross, which for Christians is the supreme symbol of divine compassion and forgiveness, is for many Jews the feared symbol of oppression and unrelenting hatred?

Before Christ's time, and following it, multitudes of Jews, other than criminals, were crucified by the Romans. When Jesus was very young, Romans crucified 2000 Jews at Sepphoris in Galilee. Pilate used the cross frequently to destroy Jews he considered dangerous to Roman rule, and was deposed partly because he crucified Jewish Samaritans innocent of any crime. Romans crucified numerous Jews in various uprisings against Rome beginning about 70 A.D. Only the Romans used crucifixion as a mode of execution. Jews were its victims, not its perpetrators.

So cruel and heartless was crucifixion that Jews despised it as “the curse of God.” Nevertheless, the cross, because of Jesus' death on it, became a symbol of Christianity after 100 A.D., and, later, the “sign of the cross” identified one as a Christian (later, it became a devotional gesture). The floor plans of churches were laid out in the form of a cross, and, during the Middle Ages, way-stations with a crucifix were placed beside traveled roads to enable the devout to pray or honor Christ's death. The cross, as symbol, gesture, or idea, was an ever-present part of Christian culture.

Most Post-Constantinian Christians erroneously thought crucifixion was a Jewish rather than a Roman form of execution, and that Jewish Councils (Sanhedrins) utilized it. Gentile Christians no longer recalled the political situation in Palestine in Jesus' day or remembered that the Romans governed occu-

pied nations through local groups endowed with limited civil powers (such as the Sanhedrins). Few persons were aware (as were the earliest Christians) that Romans appointed the Jewish High Priest and that the latter was responsible to Rome and used by Rome (e.g. by Pilate). Exclusive Jewish responsibility was assumed on the basis of selective New Testament passages describing events leading to the trial before Pilate, while passages involving Romans (such as Acts 4:24-28) were overlooked. Christians consequently associated Jews with the literal use of the Cross. Eventually the Cross for Christians came to stand for all forms of Jewish hatred for Christians aroused by the latter's persecution of the former.

We have noted that the idea that "the Jews" crucified Jesus (including collective guilt inherited from one generation to another) became one of the dominant themes used against Jews. Inevitably, therefore, this idea proliferated into numerous *side-themes* which symbolized the death of Christ. The accusation of deicide led to legendary beliefs that Jews sought opportunities to "desecrate the Host" (Christ's body), or to kill Christians (as a kind of continuing crucifying) in order to mix Christian blood with Passover bread.

In 1490, in the village of La Guardia, Spain, a forcibly converted Jew, desperately attempting to vindicate himself of the charge of practicing Judaism, accused other forcibly converted Jews of crucifying a Christian boy. The "confession" conformed to the then-current Christian ideas of how Jews behaved during Passover. While no attempt was made to verify the act, the accused Jews were nevertheless condemned and burned.

Such false accusations have been repeated hundreds of times throughout Christendom, down to the twentieth century, despite repeated attempts of many popes and other Christian leaders to exonerate Jews from such crimes. In three European countries alone (England, Germany, and France) 150 instances of ritual murder accusations were made. In Blois, France, in 1171, forty Jews were tried and burned for this crime by the "water test" (if they sank in a tank of holy

water, they were guilty). In Massena, New York, in the 1920's, a ritual murder charge was made against Jews, but was quickly investigated and proven false.

Present day Spain is in some ways the most medieval of European nations. A first grade history book, used in public and private schools in the early 1960's, entitled *I Am Spanish*, devotes Lesson 18 to linking the crucifixion with ritual murder. A young boy, walking alone and saying his rosary, is set upon and crucified on a wall by a group of bearded Jews. A full-page illustration, in color, shows two Jews nailing the hands and feet of the boy on the wall, while two other villainous Jews crouch to collect the boy's blood. The boy is portrayed in the likeness of the Spanish representation of Jesus on the cross. The questions drive home the point: "What similar crime (the Crucifixion of Christ) did they once commit?" "Why eternal hatred between Jews and (Christian) believers?" In fairness to the Spanish authorities, it should be noted that this lesson has been expunged since Vatican Council II.

Desecrating the Host (which in the eyes of devout Christians was a kind of crucifying of Christ because the Host was Christ's transubstantiated body), crucifying or killing Christians in order to drink Christian blood during Passover, and deicide (or the killing of God) were the principal accusations by Christians against Jews growing out of Pilate's decision to crucify Jesus.

The denunciation of Jews as "odious assassins of Christ" goes back to the Church Fathers. In the fourth century, deicide was to loom large in Christian thinking for the first time. Christians who associated or ate with Jews were called "comrades of the crucifiers." Even St. Augustine said that the "carnal" Jews, whom he called Judases, "bear the guilt for the death of the Saviour." Fr. Flannery says, "The most ominous development for the history of anti-Semitism in Christian antiquity was without question the definitive elaboration of the theme of a divine curse or punishment upon Jews for their role in the crucifixion of Christ."¹¹

All over Europe, in one country after another and in one century after another, laws were promulgated to protect Jews

from angry Christians during Holy Week, when the crucifixion of Jesus was most intensely stressed. From 495 to 558 in Frankish territory, now France, Jews were forbidden to appear in the streets during the Easter holidays. Similar laws arose later in what are now Germany and Spain. Special anti-Jewish customs grew up in connection with the observance of Holy Week. From the ninth to the twelfth centuries in some south European communities, on each Good Friday a Jew was struck on the face in "retribution" for the crucifixion. In Beziers, every Palm Sunday after the bishop's sermon, it became a "custom" for Christians to stone homes occupied by Jews. During the Crusades, Jacob Taum, the French Jewish scholar, was seized and upon his head were inflicted five sword wounds—one for each of the wounds suffered by Christ upon the cross. Jews feared Holy Week, for it meant danger and possibly death.

The Crusades made it an act of piety for a crusader to kill a Jew. The symbol of the Crusades was a sword with the Cross on the handle, and those who preached "the Cross" (meaning "the Crusade")¹² often discovered that they had ignited anti-Semitic fires. A monk named Radulph preached the Cross in the Rhine valley by killing Jews "to avenge the Crucifixion," although St. Bernard of Clairvaux tried in vain to halt this practice. Godfrey of Bouillon in 1096 began his Crusade by promising that he would exterminate the Jews for their slaying of Christ. Instances of torture and death as a result of this teaching are too numerous to mention (all the Jews at Worms were slain and their dead bodies subjected to indignities. Even though some Jews had been hidden by the Bishop in his own palace, this too was stormed and the occupants put to death). During the Second Crusade, in a half year period in Germany and Northern France, 10,000 Jews died by drowning, sword, fire, torture, or suicide.

In brief, what had been a Roman instrument of torture for the Jews of the pre-Christian era now became in Christendom a stimulant for torture of the Jew for his supposedly having crucified Jesus. "The Jews . . . crowned him with thorns, dishonoured him by spitting on him . . . they hung

him upon a tree, they pierced him with a lance", said St. Augustine. Therefore, they should always be slaves and not freemen.

It is as though Americans were to hold every baby born today of Austrian parents in 1969, even those living in America, responsible for every act of Hitler and the Nazis after the Anschluss—for the Austrians, like the first century Palestinian Jews, were the victims of an invading nation.

A. Roy Eckardt shows how the Nazis in our own time prepared for the extermination of the Jews by exploiting this Crucifixion theme with its corollary of unending "divine judgement."¹³ And today, the Ku Klux Klan burns the cross to strike terror in the hearts of Negroes and those who come to the defense of their rights. Being also an anti-Semitic organization, the KKK links the fight for Negro rights with a sinister plot by Jews. No wonder that, in the words of an evangelical scholar, "the Jews have a pathological fear of the Cross."¹⁴

Questions to stimulate discussion:

- a) Protestants have often characterized Jewish concern with the ways Christians teach the Crucifixion story as unwarranted. As far as you have "filled in the blank pages" on this issue, would you agree or disagree with the statement that Jews have realistic historical reasons for this anxiety?
- b) Is the sin (or crime) of deicide possible—i.e., can human beings kill God? Give reasons for your answer.
- c) What trends within the Christian Church led to the gradual elimination of Roman (Gentile) complicity in the Crucifixion and to the idea that only Jews were responsible?
- d) Why would the idea that "the Jews" killed Christ be a denial of essential elements of the Christian faith? Name what these affirmations are, and why they are essential.
- e) Even if *all* Jews living in Jerusalem were actually guilty of Jesus' death, what would be the responsibility of their offspring?

- f) Persons who hold to the idea that a few words spoken by a small group of people could incriminate and put a curse on unborn generations appeal to Matt. 27:25. Do you agree with a Protestant theologian that this belief in the power of a “curse” is unscriptural and “a pagan superstition”? Is “his blood” in the New Testament an unending punishment or a fountain of redemption?
- g) Why are so many Christians unwilling to admit to the active role of Pilate in crucifying Jesus and so anxious to indict “the Jews”?

SESSION FOUR: What Is the Meaning of Anti-Semitism?

Christians must interweave theological, historical, and psychological insights in order to understand "what anti-Semitism is all about."

Many theologians see anti-Semitism as a significant part of mankind's continuing war against God—the one true God, the God of the Jews, the God of Our Lord Jesus Christ. The "gods of space"—man's human idols—enslave man to themselves. It is plain that these idols are group idols—our own race, our own nation, our own institutionalized churches to which we give the prime loyalty which is due to God alone. The one true God would set man free from this bondage to the lesser and destructive loyalties but the pagan bent in man—even in the Christian—rebels against this God in which man can find true freedom, striking out at God through whatever means he can.

But since man cannot "get at" God directly, so to speak, they can get at Jews, who are His people. We can, therefore, make Jews the scapegoat for all our ills; we can project upon them our own unconscious rejection of God. This might seem most "natural," for the Jews produced Christ and "salvation is of the Jews." Because Jews are also the most "visible" group in Christian teaching, and because Christians have a theology about Jews, Jews loom large in the Christian's thought. As a social minority, they are also "available" for persecution.

Both Catholics and Protestants speak of the ambivalence of love and hate which Christians (the younger brother) manifest toward Jews (the elder brother). In both hating and loving the Jew, the Christian betrays his own ambivalence toward the Christian faith, toward Christ, and toward God.

In addition, since Jesus was a Jew, anti-Semitism can be

seen as a rejection of the Jewishness of Christ. In Christian art, Jesus has been mostly painted as a Gentile (Greek, Italian, German, Scandinavian, etc.). The Nazis made this image explicit in "the Aryan Christ," the fair-skinned, blonde member of the "master race" who was the eternal enemy of the Jew.

This rejection of the Jewishness of Jesus implies a rejection of the God of Jesus the Jew, the God of the Old Testament (the scripture of classical Judaism and the New Testament church). The anti-Semitic Christian thus shows that he prefers his own autonomy and self-righteousness to the confession of his sinfulness and his turning in repentance and trust toward God.

Anti-Semitism is also a rejection, by the Christian (or non-Christian), of the *norm* of Christ. These norms, or "marks," of a Christian include love of neighbor (even of enemy), compassion for the suffering and needy, seeking and saving the lost, doing works of mercy and justice (which Jesus called "the weightier matters of the Law"), serving our neighbor—in short, regarding and treating others as God through Christ treated us, even though we were undeserving and "still in our sins."

Finally, anti-Semitism is a rejection of the Christian *hopes*. The prophet sees God ruling in justice. The anti-Jewish Christian may anticipate the "end of the Age" as the end of Judaism and of Jews; whereas, the Scriptures portray it as the fulfillment of Judaism and Jewish hopes. The anti-Jewish Christian may see "the end" as *his* victory over the Jews; the New Testament envisions it as a reconciliation of Jew and non-Jew.¹⁵ Whatever our personal eschatological views, however, it should be clear that the victory Christians should envision will be God's victory, not man's; it will be God's victory over both Jew and Christian, over both churches and synagogues, indeed, over all men. The terms of that victory will be His and not ours to determine.

Anti-Semitism, therefore, appears to be on analysis a rejection of God, Christ, and the very center of the Christian faith itself.¹⁶

Questions to stimulate discussion:

- a) How do you react to the statement, "Jesus Christ was a Jew"?
- b) How do you account for the two factors in anti-Semitism (a religious prejudice)—its persistence over so many centuries, and its virulence (the many violent forms it has taken)?
- c) Do you think that anti-Semitism is the same as other kinds of prejudice, or is different? What do anti-Semitism and other forms of prejudice have in common? What distinguishes anti-Semitism from other kinds of prejudice?
- d) Does the view that anti-Semitism is idolatry (the placing of our ultimate values in our own group rather than in God who judges our group) have any meaning for you?
- e) In what ways can the anti-Semitism of Christians be seen as rebellion against God and His Christ (Messiah)?

SESSION FIVE: The Situation in the United States Today.

While the history of Jews in the United States has been markedly different from that in Europe, nevertheless, there have been and still are present in American culture deep anti-Semitic streams. While these may manifest themselves in subtle forms, such as discrimination in housing, jobs, and college entrance, they are disturbingly present in minds of the churched and unchurched non-Jew in verbal remarks, name-calling, and a disposition to believe the worst about Jews.¹⁷

Anti-Jewish feeling lies close to the surface in many communities in which Jews and Christians have apparently excellent relations. In the fall of 1965, in at least two Long Island villages, where the public school calendar listed the "Christmas Recess" as "Mid-Winter Recess," some clergy and laymen in the churches created incidents (including mass meetings, letters to newspapers, and picketing the home of the Superintendent of Schools falsely charging that the School Board had surrendered to "Jewish pressures," and describing the calendar change as the equivalent to persecution of Christians. Actually in one of the communities two Protestant and Catholic P.T.A. members had sought to shorten the phrase, "Christmas and Hanukkah Recess," so as to make it fit into a slightly smaller space.

Especially in areas where there is great social tension, Gentiles are apt to accuse Jews. "Jews Finance Race Mixing" is the slogan printed on stickers and pamphlets currently being inserted into books and magazines in northern public libraries by persons sympathetic to the National States Rights Party in communities where the racial integration of the public schools is a highly emotional issue.

Similarly, the recent Supreme Court decisions that the First Amendment prohibits any governmental agency from prescribing prayers to be said in public schools, or reading the Bible as a devotional exercise, have resulted in charges that this is a plot by Jews to "take Christ" out of our public schools and communities. Some groups equate "communist" with "Jew," saying that the United Nations is a Jewish (again, read "communist") plot to rob America of her sovereignty and to spread the communist cause.

In Wayne, New Jersey, it was recently demonstrated that it was easy to defeat Jewish candidates for the public school board by raising fears of what Jewish board members might do (as Jews) to hurt the financial welfare of the community.

The infamous Frank case in the South (a Jewish man who, in 1913, was falsely accused of murdering a Christian and subsequently lynched by a mob), and the Massena, New York incident in the 1920's (accusing Jews of ritual murder), are carry-overs from Medieval times. But these carry-overs exist presently in other forms also:

The widespread use of the spurious "Protocols of the Elders of Zion," a purported 19th Century plan of Jewish leaders to destroy Christianity and control the world, finds its inspiration in the Medieval image of the Jew as devil (powerful and evil) as well as in the authentic Jewish expectation of a Universal Kingdom of God on earth to be ushered in by the Messiah. While the "Protocols" today are accepted only by professional anti-Semites, the same images, shifted a bit, are accepted by some American Christians in other situations of controversy. Water flouridation, for example, is seen by some persons as a Jewish plot to poison the Christian's water supply (even though the Jew drinks the water too, he is apparently immune to poison).

Prior to World War II (and during the Depression), anti-Semitism rose in American churches to an alarming extent. To be sure, since then the incidence of anti-Semitism has fallen off. But those who recall the tremendous following of Father Coughlin, Protestant clergymen Gerald B. Winrod and Gerald L. K. Smith will sense how, in a time of national crisis,

anti-Semitism tends to flourish (recalling our national need for an internal minority scapegoat).

The growing nationalism and racism in our country stimulated by our international and domestic crises show alarming similarities to the nationalistic racism of Nazism, which resulted in the death of some six million Jews in Europe. The holocaust is vivid in the minds of American Jews, many of whom connect the earlier religious anti-Semitism of the Church with Hitler's program of extermination. Raoul Hilberg lists Nazi anti-Jewish decrees and actions and finds a parallel for each one in Church canonical law.¹⁸ Other Christians contend that the Nazi two-pronged "final solution to the Jewish problem" was not novel. A tragic and unusual confluence of social forces enabled Hitler to "act out" what was otherwise implicit in the teachings and practices of the Catholic and Protestant churches in Europe before World War II. Using a racist-nationalistic rationale rather than a theological one, the Nazis set out to accomplish two things: First, to further "de-Judaize" Christianity by depriving it of its Jewish Christ and purging it of its residual "Jewish elements"—compassion for the crippled and helpless, love of neighbor across racial and national barriers, and, above all, justice. Second, with modern efficiency and equipment, to exterminate Jews. Other Christians contend that Hitler did to Jews everything that Christians had done in one or another period of history except for "the final solution."

Father Flannery rightly highlights the essential *anti-Christian* nature of Nazi anti-Semitism.¹⁹ However, most scholars raise a question in this regard: Would Hitler have killed six million Jews if the German people (and Christians generally) had not been religiously as well as culturally conditioned to a latent anti-Semitism? This question can also be asked of Americans in the light of such proof of American indifference to the plight of the Jews as is supplied by Arthur D. Morse's *While Six Million Died: A Chronicle of American Apathy*. The answer to this question demands, therefore, a closer scrutiny of Germanic and American Christianity than we have hitherto undertaken.

First of all, as Dr. Franklin H. Littell points out, the first "seismographic reading" of a society heading for totalitarianism (of the right, such as Nazism, or of the left, as Communism) is anti-Semitism. The Nazi religion—for that is what it was—demanded a loyalty contrary to that demanded of the adherents of the Biblical faiths. "The real issue," says Littell, "is the totalitarian hostility to Biblical history, to the Jewish contributions to civilization." They resent the Jewish-Christian claim that "history is carried and given its meaning by Israel . . . The totalitarian ideology cannot, with its world-view and understanding of history, accept the truth that the only tribal history approved of God was Jewish."

The main cultural and religious issue, therefore, is "hostility to the Jews as a people and as a civilization." Already riddled through by pagan compromises and impulses, the churches of Germany largely became, under the pressure of the state, pan-Germanic tribalized religions. Rationalistic German "higher-criticism" (which perceptive Jews called the "higher anti-Semitism"), German anthropology (with its hierarchy of superior and inferior races), and the application of the Darwinian principle of the survival of the fittest to the total world order, all worked toward the destruction of the Jewish element in Christianity.²⁰ Says Littell:

The defenders of German Christianity, of the Nazi "positives Christentum," were theological liberals who had destroyed the authority of the Old Testament and repudiated the essential Jewishness of Christianity.²¹

Under pressure from the state, Christians can take refuge in their status as "Gentiles." Falling into a Gentile posture, they can regard themselves (and be regarded by others) as Christians, even though they are subservient to the gods of state and race, and betray "their covenant" by "reverting to pagan tribal loyalties." Jews, on the other hand, cannot do this; whether true to his own faith or not, the Jew symbolizes the one God of history who is both its Judge and Lord. Therefore,

Those Jews who suffered and perished in Hitler's Third Reich, and who suffer elsewhere today, suffer for the Lord of history—as would the Christians too if they did not betray their baptism and revert to their racial or tribal identity as Gentiles. Where the Christians have remained faithful, they too have been attacked.²²

There is evidence of the rapid expansion of such tribalization in America—not only in the development of racist nationalism, but also in the essentially Marcionite strain that persists in theological education and that bears a resemblance to its European anti-Jewish predecessors.

In this connection, many persons have wondered whether the ancient “teachings of contempt” are still being perpetuated. This question was researched by Protestants and Roman Catholics in the late 1950's and jointly by the National Conference of Christians and Jews and the American Jewish Committee in the late 1960's. None of the teachings summarized by Isaac are completely absent from American teaching curricula, especially the teachings of “the degenerative state of the Jewish religion in the time of Jesus.” But the teachings are improving, and it must not be thought that all teaching about Jews in the United States is negative. Much space is devoted to “the antidotes to anti-Semitism.” There is a positive image of Jews projected also. But the problem of anti-Judaism, especially of the variety described by Dr. Littell, is still present in Protestant teaching materials, despite the self-studies and the vast improvements in today's curricula over yesterday's.

The biggest obstacle to making further progress in Jewish-Christian relations is the indifference of so many Protestant denominational leaders to the key issues we have been discussing in this and previous sessions. Is it true, as some have said, that “we Christians have no problems” about Jews, that “this is a matter of past history” and not of the present?

Let us reply to this question by examining other aspects of the contemporary scene, which contain as much danger

and promise as the foregoing paragraphs imply. One of the most significant developments through the 1950's and the early 1960's was the growth of Jewish-Protestant dialogue. Especially from the Protestant side, this coming together led to a resurgence of the search for a truly Biblical faith, a new appreciation of the message of the Old Testament, and a search for the recovery of Christianity's Judaic roots. Great excitement built up as Protestants saw how Protestant-Jewish rapprochement promised to be a source of cleansing of the churches and a renewal of a more vital Christianity.

Then came Vatican II, truly a mighty landmark in the religious history of our time. But Vatican II was to have an ambiguous impact on Jewish-Christian relations. From the Catholic side there was great initiative and daring. The Vatican Declaration on the Jews opened wide the doors of Catholic-Jewish collaboration;²³ secretariats were set up in the United States and Canada on Catholic-Jewish relations; specific guidelines were issued.²⁴ But the Council also had the ironic effect of diverting the interest, energy, and resources which had been going into the Protestant-Jewish enterprise from the Protestant side.

What happened, simply put, was this: Protestants were so taken by surprise, so pleased and overwhelmed by the friendly overtures of the Catholic Church to Protestants, that the commitment of Protestant funds and personnel in Jewish-Protestant programming dropped sharply. The energy began to flow into joint Protestant-Catholic conversation. Even the burgeoning Protestant expertize in the area of Jewish-Christian relationships was no longer a marketable commodity. And to some extent, despite their greater initiative and commitment, Roman Catholic time and money also went where the Protestant money went.

To be sure, there were hopeful Jewish-Christian developments despite this overall falling off. Evangelicals and Jews held a three-day conference in New York. Lutherans and Presbyterians have had conferences and numerous dialogues with Jews. Methodists and Jews met for two days in March of 1968 near Washington, D.C. Southern Baptists held their

first meeting with Jews under joint Southern Baptist and Jewish sponsorship. But the priority given to Jewish-Christian relations still remains low on the Protestant agenda. Roman Catholics have done much better.

Then came the June, 1967, "Six Day War" between Israel and the Arab nations. American Jews, many of whom had escaped from Hitler's final solution and practically all of whom had relatives who were killed by the Nazis, saw the Arab effort to annihilate the tiny state of Israel as an attempted second holocaust. For the most part, while most American Christians were sympathetic to Israel in this conflict, churches, church councils, and denominational officials were largely indifferent to Israel's fate.

This failure on the part of the Christian leaders to see the significance of the Arab assault leads many Jews and not a few Christians to wonder if Christian leaders have learned the meaning of Hitler's vendetta. Few Christians know the extent and horror of the holocaust and the degree to which the Arab threat is seen by Jews as another attempt at genocide. Few Christians ask themselves, "What is God trying to tell Christians in and through the events of World War II and the establishment of the State of Israel about the role of Jews in the world and the nature of anti-Semitism?"

Thus, another crisis in the relations between Jews and Christians is taking place in the United States. It was during the early part of that controversy—the Jewish-Christian controversy over the Arab-Israeli affair—that some participants on both sides began to see the need to discuss the religious issues that underlie our differences, the theological presuppositions that support a given point of view, and the theological meanings for both Jew and Christian for what is happening in the world today.²⁵ In brief, Christians must begin to exegete history from a Biblical standpoint; this task, while it cannot be accomplished without the participation of Jews, in the opinion of many persons should be on the main agenda of Christians.

Questions for discussion:

- a) Do you agree with the statement that anti-Semitism in the U.S. is apt to break out in times of economic or some other form of crises? If so, what do you think this implies about Jews? About Christians?
- b) Do Jews have a right to their fair share of villains without being accused, as they have been, of being a depraved and scheming group? Are victims to blame for their own persecution?
- c) Are you able to see specifically in what ways Christian history paved the way for Hitler's pogrom against the Jews? In what ways did Nazi anti-Semitism differ from earlier Christian anti-Judaism?
- d) How did the Nazis demonstrate their intent to destroy authentic Christianity (without destroying the churches) in their attack on the Jews? Do Americans also have forms of "culture Christianity" which are a threat to true faith? What forms do American "tribalized religions" take?
- e) What can Christians do to prevent (as well as to destroy) anti-Semitism, and to create bonds of appreciation and friendship between Christians and Jews? As a congregation? As concerned Christians?
- f) What need do you see for engaging in dialogue with Jews on theological questions? Or, on matters of faith, generally?

APPENDIX

Canonical and Nazi Anti-Jewish Measures*

CANONICAL LAW	NAZI MEASURE
Prohibition of intermarriage and of sexual intercourse between Christians and Jews, Synod of Elvira, 306	Law for the protection of German Blood and Honor, 15 September 1935 (RGI I, 1146)
Jews and Christians not permitted to eat together, Synod of Elvira, 306	Jews barred from dining cars (Transport Minister to Interior Minister, 30 December 1939, Document NG-5-(3995))
Jews not allowed to hold public office, Synod of Clermont, 535	Law for the Re-establishment of the Professional Civil Service, 7 April 1933 (RGI I, 175)
Jews not allowed to employ Christian servants or possess Christian slaves, 3rd Synod of Orleans, 538	Law for the Protection of German Blood and Honor, 15 September 1935 (RGI I, 1146)
Jews not permitted to show themselves in the streets during Passion Week, 3rd Synod of Orleans, 538	Decree authorizing local authorities to bar Jews from the streets on certain days (i.e. Nazi holidays), 3 December 1938 (RGI I, 1676)
Burning of the Talmud and other books, 12th Synod of Toledo, 681	Book burnings in Nazi Germany
Christians not permitted to patronize Jewish doctors, Trulanic Synod, 692	Decree of 25 July 1938 (RGI I, 969)

*Reproduced from Raoul Hilberg, *The Destruction of the European Jews* (sponsored by the Frank and Janina Petschek Foundation, published by Quadrangle Books, Chicago, and W. H. Allen, London, 1961), pp. 5-6.

CANONICAL LAW

Christians not permitted to live in Jewish homes, Synod of Narbonne, 1050

Jews obliged to pay taxes for support of the Church to the same extent as Christians, Synod of Gerona, 1078

Prohibition of Sunday work, Synod of Szabolcs, 1092

Jews not permitted to be plaintiffs, or witnesses against Christians in the Courts, 3rd Lateran Council, 1179, Canon 26

Jews not permitted to withhold inheritance from descendants who had accepted Christianity, 3rd Lateran Council, 1179, Canon 26

The marking of Jewish clothes with a badge, 4th Lateran Council, 1215, Canon 68 (copied from the legislation by Caliph Omar II [634-44], who had decreed that Christians wear blue belts and Jews yellow belts)

NAZI MEASURE

Directive by Göring providing for concentration of Jews in houses, 28 December 1938 (Bormann to Rosenberg, 17 January 1939, PS-69)

The "Sozialausgleichsabgabe" which provided that Jews pay a special income tax in lieu of donations for Party purposes imposed on Nazis. 24 December 1940 (RGBl I, 1666)

Proposal by the Party Chancellery that Jews not be permitted to institute civil suits, 9 September 1942 (Bormann to Justice Ministry, 9 September 1942, NG-151)

Decree empowering the Justice Ministry to void wills offending the "sound judgement of the people", 31 July 1938 (RGBl I, 937)

Decree of 1 September 1941 (RGBl I, 547)

CANONICAL LAW

NAZI MEASURE

Construction of new synagogues prohibited, Council of Oxford, 1222	Destruction of synagogues in entire Reich, 10 November 1938 (Heydrich to Göring, 11 November 1938, PS-3058)
Christians not permitted to attend Jewish ceremonies, Synod of Vienna, 1267	Friendly relations with Jews prohibited, 24 October 1941 (Gestapo directive, L-15)
Jews not permitted to dispute with simple Christian people about the tenets of the Catholic religion, Synod of Vienna, 1267	
Compulsory ghettos, Synod of Breslau, 1267	Order by Heydrich, 21 September 1939 (PS-3363)
Christians not permitted to sell or rent real estate to Jews, Synod of Ofen, 1279	Decree providing for compulsory sale of Jewish real estate, 3 December 1938 (RGBl I, 1709)
Adoption by a Christian of the Jewish religion or return by a baptized Jew to the Jewish religion defined as a heresy, Synod of Mainz, 1310	Adoption by a Christian of the Jewish religion places him in jeopardy of being treated as a Jew. Decision by Oberlandesgericht Königsberg, 4th Zivilsenat, 26 June 1942 (<i>Die Judenfrage</i> [Vertrauliche Beilage], 1 November 1942, pp 82-83)
Sale or transfer of Church articles to Jews prohibited, Synod of Lavour, 1368	

CANONICAL LAW

Jews not permitted to act as agents between conclusion of contracts between Christians, especially marriage contracts, Council of Basel, 1434, Sessio XIX

Jews not permitted to obtain academic degrees, Council of Basel, 1434, Sessio XIX

NAZI MEASURE

Decree of 6 July 1938 providing for liquidation of Jewish real estate agencies, brokerage agencies and marriage agencies catering to non-Jews (RGBl I, 823)

Law against Overcrowding of German Schools and Universities, 25 April 1933 (RGBl I, 225)

FOOTNOTES

- ¹ Flannery, *The Anguish of the Jews*, Chap. 2.
- ² Jocz, *The Jewish People and Jesus Christ*, pp. 152-200.
- ³ Jocz, *Ibid.*, pp. 71-76; also Olson, *Faith and Prejudice*, pp. 92-95.
- ⁴ See Jules Isaac, *Has Anti-Semitism Roots in Christianity?*, New York: N.C.C.J., pp. 57-62.
- ⁵ Joshua Trachtenberg, *The Devil and the Jews*. New Haven, Yale, 1943.
- ⁶ *The Conflict of the Church and Synagogue*, esp. pp. 57-60, 82-85.
- ⁷ Olson, *Faith and Prejudice*, Yale, 1963. pp. 33-42.
- ⁸ Obtain from the Institute of Human Relations, 165 East 56th St., New York, N.Y. 10022. (10¢)
- ⁹ Jocz, *op. cit.*, pp. 83-92; Flannery, *op. cit.*, pp. 68-69; 91-92.
- ¹⁰ For background reading for this session: Jocz, chapter 3; Flannery, chapters 4 through 6; Vogt, *The Jews: A Chronicle for Christian Conscience*, chapters 6 through 8.
- ¹¹ Flannery, p. 62.
- ¹² The word "Crusade" is derived from "crux," the Latin word for "cross."
- ¹³ *Elder and Younger Brothers*, Harper & Row, 1967, Chapter I.
- ¹⁴ For the ways in which American Protestants handle the Crucifixion theme, read chapters 8 and 9 in Olson's *Faith and Prejudice*. The first of these two chapters deals with historical questions, and the second with theological ones. For present day European teaching on the Crucifixion, see Isaac (the NCCJ booklet) pp. 64-70; points 5, 6, 11-18 inc. on pages 79, 81-85 and the Roman Catholic Counter-Reformation's Council of Trent Article IV on the Passion found on pp. 87-95. If you use Isaac's *The Teachings of Contempt*, read Chapter III, "The Crime of Deicide." A national poll of American Christians show that one out of three appear to accept the traditional teachings about the Crucifixion. See Charles Glock and Rodney Stark, *Christian Beliefs and Anti-Semitism*. pp. 62-63.
- ¹⁵ Ephesians 2:11-19.
- ¹⁶ A. Roy Eckardt, "Anti-Semitism," in *Jews and Christians*, ed. by G. A. F. Knight, Philadelphia, Westminster, 1967.
- ¹⁷ See "Anti-Semitism in the New Land," by Robert H. Roberts, in Hannah Vogt, *The Jews: A Chronicle for Christian Conscience*, chapter 12.
- ¹⁸ Hilberg, *Destruction of the European Jews*. (See Appendix)
- ¹⁹ Flannery, *op. cit.*, chapters 9, 11 and 12.
- ²⁰ See also Flannery, *op. cit.*, pp. 174-77.
- ²¹ From an unpublished paper, "Social Pathology," given before a seminar on Extremism sponsored by The American Jewish Committee, in 1968.

- ²² This and previous quotations are from "Totalitarianism: A Field for Inter-Disciplinary Study," delivered at the American Academy of Religion in 1967, as well as from the paper, "Social Pathology."
- ²³ For the text of the Vatican Statement on the Jews and comments by Catholics, Protestants, and Jews on its significance, see *The Dialogue*, v. 34, "The Vatican Statement on the Jews." Copies may be obtained from the NCCJ at 30¢ per copy. Also consult Arthur Gilbert's *The Vatican Council and the Jews*, New York, World, 1968.
- ²⁴ See *The Dialogue*, v. 35, "Catholic Guidelines on Relations to Jews," NCCJ, 30¢ per copy.
- ²⁵ For an exploration of this crisis and its significance for Jewish-Christian relations and theological dialogue, see *The Dialogue*, v. 37, "Emerging Issues in Jewish-Christian Relations." NCCJ. 30¢ a copy.

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